2: Blackman E-5 (1920-1926) 1927
MR13 Fellahin MR13
Upper Egypt

BIRTH AND CHILDHOOD

A child under eight years of age may suddenly begin to shake all over, gasping, and catching at its throat, as if it could not breathe. When this happens the grandmother, or, if there is no grandmother, a neighbour, is called in, and she takes the child, or, if there is more than one child under eight years of age, each one in turn, on to her lap and folds her *gallabîyeh* (native dress) over it. Then she takes a spindle and the implement (*maḳalleh*) on to which the wool is wound after it is spun, and winds the wool on to it; if there is no wool she will simulate the action of winding.

FIG. 32. RUINED GRAVES, IN THE APERTURES OF WHICH CHILDREN ARE PLACED WHEN AFFECTED BY THE MOTHER'S KARÎNEH

Then she will break both the spindle and the *maḳalleh*, and the child will recover.

A woman's *ḳarîneh* may sometimes perform a kindly action, for a certain woman who is related to a man whom I know always declares that her *ḳarîneh* is very good to her. This woman has ten boys and two girls, and she is a widow and very poor. Her *ḳarîneh*, so she says, often comes to her when she is short of money and cannot do anything to help herself or her children. On one occasion when she was in this plight she heard her *ḳarîneh* call her by name three times while she was sleeping at night. Her *ḳarîneh* then took her by the hand and led her down the street in which she lived. When she got to the end of it the *ḳarîneh* put some money in her hand and left her. The woman then returned to her house.

1: Ammar E, I-5 (1951) 1954
MR13 Fellahin MR13
Silwa

867 In this way the child experiences the processes of kinship, entering gradually widening circles of people with concomitant responsibilities and meanings. About the age of seven, for instance, kinship sentiment means running errands for close relatives, borrowing things, helping in carrying presents and gifts for them, and so forth. A child runs errands for his [603] paternal and maternal uncles and grandfathers whether they live with the [604] father or not, whether they are on good terms or not. Beyond these categories of kinship, the child is not compelled to run errands for other relatives who are not in harmony with his parents, on pain of punishment. Through the disciplinary powers of the uncle and the parent's family in general, the child finds himself more drawn towards his mother's people whom he usually goes to visit with his mother, because, as mentioned earlier, he finds them less censorious than paternal relatives. These visits to the maternal relatives are more frequent in the case of adolescent boys who can enjoy a relaxing and more genial relationship in their leisure time at night. As they grow older, kinship for boys and girls means help and assistance on ceremonial events of the extended family and the clan. [601] It is significant to notice that children use only eight terms of address: father, mother, grandfather, grandmother, paternal and maternal uncle and aunt. The last four categories of uncle and aunt are only used when those addressed are married; otherwise they are addressed merely by their [184] first names. In Silwa, unlike many other rural areas in the province of Kena, boys and girls tend, on the whole, to drop these four categories of kinship address after their marriage and usually call their uncles and aunts by their first names. It seems that after marriage boys and girls attain a [885] certain amount of social independence, and thus they do not address [601] uncles and aunts by kinship titles in the same way as they do not address the latter if they are not married, or if the age difference is slight. The recognition of blood relation, however, is usually used as a test for young children by their elders: one might hear an elder questioning a younger, 'Who is your uncle? Who is your cousin? Where do they live? Whom do you prefer?' and so on. The adolescents have a few puzzles depending on [504] kinship terms, and division of inheritance, the solution of which lies in the understanding of a linguistic twist, or a pun.[1]

The child's recognition of the importance of his family and his identification with it is acquired at a very early stage of his development. The child [195] usually talks in the first person plural, by saying 'our donkey, our camel'. In fact, it is preferable to use the plural pronoun rather than the singular, as it is considered to be modest and less presumptuous. This identification with the family is also evidenced by the fact that in children's swearing, and in that of the adults for that matter, the curse is directed towards the father, the mother, the family, or to one's origin (seed). It is very seldom indeed that a curse refers directly to the child or the person addressed. When children are praised by visitors, such praise is couched in terms such

[1] See Appendix VII for boys' riddles.